9: Linton E-4 (no date) 1923
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The religious ceremonies of the Pawnee were of two sorts, ceremonies which centered around the sacred bundles and were participated in by the whole village, band, or tribe, and ceremonies which were performed by societies whose members had some secret in common. In the ceremonies of the first class, the most important of which have been described in Leaflets 5-7, an appeal was made primarily to the great heavenly deities. In the ceremonies of the second class, the appeal was made to the less powerful, but more intimate earthly gods who were believed to have bestowed power upon the performers. Among the ceremonies of the second class, those of the medicine men were the most important.

In every Indian tribe there were a number of persons, called medicine men by the whites, who were regarded as the possessors of supernatural powers which enabled them to recognize and cure disease. They were believed to have received their powers from some supernatural being either as a direct gift or as the result of instruction by some person who had received such powers. Although they frequently employed sleight of hand and other trickery to impress the uninitiated, many of them believed that they really possessed the powers attributed to them, and performed their ceremonies in good faith. In some cases they combined the functions of a shaman or priest with that of a healer, and thus exercised great influence over the people. In most of the populous tribes they were organized into guilds or societies.

Among the Pawnee, the medicine men ranked socially next to the chiefs and priests. They usually wore a distinctive costume consisting of a buffalo robe with the hair out, a bear's-claw necklace, and a cap of beaver skin. They also wore charms or amulets consisting of the tail and claws of the wild cat, badger, or bear, bear's ears, miniature pipes, and downy feathers,

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[751] attached to a bandoleer of beads or seeds. Instead of
756 the bandoleer a gaming ring containing charms was sometimes worn on the arm. Each medicine man had a bag, generally made from the skin of an animal tanned whole, in which he kept his roots, paints, white clay, and other objects used in working his cures. The latter varied with the individual, but usually consisted of deer tails, the leg bones and claws of eagles, human bones, dried fingers, and very often the maw stone of a buffalo. The last was greatly valued, as it was supposed to contain the life or soul of the buffalo. The medicine men's bags with their contents were usually handed down from father to son, or were given to a newly initiated medicine man by his instructor.

755 The methods used to work cures varied with the nature of the disease and the customs of the medicine man. Diseases of unknown origin and those ascribed to witchcraft could only be treated by some one who could work a counter spell. Such diseases were usually eradicated by sucking a feather, small stone, blood, or some other object from the patient, singing and the shaking of a rattle being part of the performance. The object sucked out was always thrown into the fire and consumed so that the seat or cause of the trouble could not enter again into the patient or into
756 any one else. All medicine men knew more or less of
[278] roots and herbs, which they administered as teas or in powdered form. The pay of the medicine man, which was given him when his services were no longer required, varied with the wealth of the patient. It sometimes consisted of buffalo robes and parfleches of dried meat, but was more often a sack of corn or a few strands of dried, braided pumpkins. He was paid even when he failed to work a cure.

756 The supernatural beings from whom the Pawnee
776 medicine men derived their powers were, for the most part, identified with animals. Not all animals were

14: Weltfish E-4, 5 (1928-1936, 1954) 1965
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753 said he could do nothing more about it and wanted to die. Then he got on his horse and tried to make it ride off the high bank, but the horse shied back. However, the rider was catapulted off into the water and when he came out, he was cured. So he found out the cure for this disease.

751 515 There was a great deal of faith in the virtue of bathing as a preventative and as a cure of disease. "In the old days people used to go and bathe in the creek and take sweat baths and there was no sickness."

751 753 361 Finally, it was thought that living on a high bluff was healthier than living in the lowlands.

They said that in the old days, there was no disease, for the villages were on top of a high bluff, and sickness follows along the creek. Whenever a sickness seemed to be coming, people would move up on top, for there the air was fresh and sickness would not come up there. It only stayed near the creek.

753 In more recent times it was said that many people died of rheumatism and stomach trouble. But from the Pawnee point of view, natural causation of disease and death was a relatively less important aspect of these basic human problems. The field of the emotions was considered the major element in the doctor's calling.

756 052 057 However, despite these other factors, when Otter was about twelve years old the doctors were able to save his life by direct physical therapy.